

PAGE TWO

**Social & Personal**

The Guatemalan Chargé d'Affaires in Jerusalem, Miss Francisca Fernandes Hall, will present her letters of credence as her country's Ambassador on Monday.

Mr. Jack Kanaaneck, representative of RASCO in East Africa, and Mr. Colman, member of the RASCO Board in South Africa, accompanied by his wife, have arrived in Israel by El Al.

An exhibition of paintings and sculptures on the theme "Work" will be opened under the auspices of the Israel Painters and Sculptors Association in cooperation with the Educational and Cultural Centre of the Histadrut on the occasion of its 40th anniversary, on Saturday at 11 a.m. at the Artists Pavilion, 9 Rehov Aharoni, Tel Aviv.

An exhibition of Chinese plastic art — reproductions and originals from the Dr. Levitz and Wilfrid Israeli House collections — opens tomorrow in Kibbutz Hazorea. It will be open through the end of January.

MEYERMAN — To Segula and Herman, a daughter, Avital, sister to Ephraim and Shlomo, from Hanukkah Hospital, Jerusalem.

LOWENTHAL — To Mr. and Mrs. Albert A. Lowenthal, a son, 234 A. Finchley Road, London, N.W. 11.

Toy Fund Gets K.L.M.'s Newest Jets

K.L.M.'s new jets — 100 of them — flew into Toy Fund HQ. at The Jerusalem Post in Jerusalem yesterday, just in time for distributions to children's homes and Government institutions. K.L.M. planes have for years been flying with all the boys.

Other parcels that have arrived from abroad in the past 24 hours are two cartons from Rina Recanti of Geneva and eight beautiful boxes from the Council of Jewish Women of Vancouver, Canada.

Cash contributions yesterday came to IL 472.50 bringing the total to IL 15,094.51.

Contributions are accepted all through Hanukkah week.

Wednesday was Toy Fund Party Day.

Foster families in Jerusalem brought their own and the foster children a party arranged by the Toy Fund and the Ministry of Welfare.

The first bar mitzva party for thirteen boys was held at the Shaarei Avraham School for boys, run by Poalei Agudat Yisrael, where the boys received books, savings accounts in the Discount Bank, pens, and toy footballs for the use of their schools.

The Eilat 120 children were the guests of the Eilat Hotel, which distributed invitations as prizes to children in the top class. At the party a quiz was caused when the special Hanukkah quiz devised by a teacher from the religious school was won by the children from the non-religious school.

At the annual party for foster families sponsored jointly by the Ministry for Social Welfare and the Toy Fund in Jerusalem, 100 children romped through the afternoon's festivities. The children of the Rothschild School, Haifa, were the children placed with two families, all with children of their own. Twelve-year-old accordionist, Eli Denker, a seventh grade pupil at the Beit Hakerem school was the accompanist, and the films (Abbot and Costello) sports exhibitions and cartoons) and the doughnuts were the contributions of the Toy Fund.

The young patients of the Government Hospital in Haifa, who on Wednesday afternoon were given toys and Hanukkah gifts presented to them by the Toy Fund and the American-Israel Paper Mills.

Earlier in the day, the Mills gave a Hanukkah party for hundreds of children from the villages of Sde Tivon and Maoz at the Hof Cinema. The company adopted these villages three years ago and has been supplying the children with school supplies for the year.

CORRECTION
In reference to an item in Wednesday's "Musical Diary," report of an all-Bach two piano recital given last Saturday, we are informed that the accompanying quartet is a non-permanent ensemble whose players were assembled for this concert only and not as reported.

IL 19 per Room Ceiling Included In Ministry Rent Proposals

The proposals for rent increases to be tabled at Sunday's meeting of the Cabinet by Mr. Pinhas Rosen, Minister of Justice, follow the recommendations of the Eisenberg Committee with one main modification: maximal rents will not exceed IL 19 a month per room in large apartments.

The Eisenberg Committee lays down a progressive scale for dwellings constructed in 1950, ranging from IL 10.50 per month for one-room apartments of six rooms and over. The only change in the Committee's recommendations would set the ceiling at IL 19 instead of IL 25. Present ceilings are IL 19 per room.

Minimal rents are at present IL 2 a room, and this figure, it is proposed, will be raised to IL 5 for flats of 2½ rooms or less and IL 7.5 for four-room and over.

Percentage increases are likewise intended to remain as in the Eisenberg Report, ranging from 50 per cent for one-room apartments to 400 per cent for the largest dwellings. However, the net rent may not exceed the ceilings.

Appeals Possible
The proposed rises are based on existing maximum rates, so that persons who now pay more than what is legally required will not find themselves penalized.

Those who have paid key money in the last three years may appeal to the rent tribunal, which will then determine or even cancel the proposed increases for a period of three years from the time they paid the key money.

These proposals are intended as an immediate remedy for the present rent freeze. Subsequently a bill will be introduced to change the rental basis of determining rents, which are still based on 1950 levels.

For business premises, it is recommended that rents be raised to maximal levels not exceeding 50-70 per cent of present rates. Increases for offices and hotels are slightly higher.

TODAY — JERUSALEM

Meet Jerusalem Artists: Einat Hirschfeld of the Artists' Association, with the Artists and their friends. Tonight, Friday from 9.30 p.m. Tourists and members are welcome.

Recorded Concert: Music to Inspire, with background selection. Host: Prof. Beethoven — Concerto No. 3 in C minor. Y.M.C.A. Auditorium, 8.30 p.m. Public welcome.

* Tours: Spend a morning with Hadassah — conducted tour starting 9 a.m. Book for the tour by phoning 33061. Hadassah Club, Strata Health Centre.

Hebrew University: Conducted tour in English at 11 a.m. Daily. David Levi Auditorium, Auditorium, University Campus.

Hadassah: Martyrs and Herod Memorial Authority, Har HaMakor. Conducted tour (English) of the buildings and exhibition 10-12. Open till 4 p.m.

Hebrew University: Oil and Watercolours by Ruth Levin, Jerusalem Artists House, Riva Gallery of Modern Art — Raffi Lavi, Moreno and Schwartz. General exhibition of the Hebrew University 12 Shulhanot Hamishpatiyyah, Tel Aviv. 12.30-1.30 p.m.

"Israel Today" permanent exhibition, Binyanei Ha'oma, 10-1.45.

Rosai National Museum: Permanent exhibition of Jewish Ceramics. Art. Antiquities and Objects. Hanukkah (from the late Dr. A. Ticho's collection). Ancient glass (from Museum collection). Persian ceramics (from Museum collection). Recent exhibition of paintings by Avraham Naftali (on the 1st anniversary of his death). Jewish Textiles and 18th century German Prints. Permanent exhibition of 18th century German Art Library: 10-1, 2.30-5. Archaeological Museum: Department of Antiquities, 25 Rehov Shlomo Hanukkah. New exhibition: colour plates "Israel" (UNESCO books). Alexander cold painted (Hanukkah). Tel Aviv excavations. Mitzpe Hazor. Lake Tiberias pottery (link expedition). Permanent exhibition. 8-1, 3-5. See: —

Jerusalem Biblical Zoo: 8-8.30. **TEL AVIV**

* Manuka Cafe Dinner: A Gala Dinner for tourists and

guests will take place at the DAN Hotel, Tel Aviv. Thursday December 15, at 7.30 p.m. Book by telephone 33061. DAN Hotel, 22725.

Caro, Tel Aviv, 52 Rehov Tlvimiyah. International Cafeteria, Lunch 12. Aperitif, Dinner-Dance, Tel Aviv. 45017.

* Tours: —

Hadassah: "The Miracle Work" — 11 a.m.

* Dine and Dance: — Delphi Bar, 16 Sholem Aleichem. Exquisite cuisine. Dancing until 2 a.m. Recommended to tourists. At the DAN Hotel, Tel Aviv.

Hebrew University: conducted tour (9 daily, except Saturday and holidays). Tel Aviv 72880.

Moshe: Hanukkah. Pioneer Women's tour daily from Sunday to Friday. 11 a.m. from the Tel Aviv Hotel. Tel Aviv. 22222. Tel Aviv 22222. Tel Aviv. 10.30 a.m. Public welcome.

* Guided Tours: — Visit Hadassah Club, 50 Rehov Hanukkah. Tel Aviv. 21211.

* Tourist Services: — Visit Hadassah Club, 50 Rehov Hanukkah. Tel Aviv. 21211.

* Exhibitions: — Paintings and sculptures on the theme "Work" on the occasion of the 40th Histadrut anniversary, opening 11 a.m. Speakers: Prof. M. G. — Comptor "Y.M.C.A." Auditorium 10.30 a.m. Public welcome.

* Concert: — Hanukkah Concert: — 8.30 p.m. Tel Aviv. 22222.

* Exhibitions: — Hanukkah Collection 10-1.45. Ancient Glass Exhibition, Museum Hanukkah (near Hanukkah). Tel Aviv. 205.

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THE JERUSALEM POST

Baudouin Takes Wife, Belgium Gets a Queen

BRUSSELS (UPI). — King Baudouin of the Belgians wed Dona Fabiola of Spain in a civil ceremony yesterday, giving his nation its first queen since his mother died in a car accident 23 years ago.

The wedding party left the palace for a church ceremony a half-an-hour behind schedule because of the difficulty in getting official photographs with more than 2,000 guests gathered in one place since the coronation of Queen Elizabeth of Britain. Sixty nations were represented at the service.

The bride wore a magnificent gown of white satin twill woven in Catalonia. An 18-foot train followed. The couple exchanged rings with ornate bands.

The wedding party left the church of St. Michael and St. Gudula. The civil ceremony is mandatory for Belgians.

A reception on the occasion of the King's marriage was given in Tel Aviv last night by the Belgian Ambassador, M. Jean Leroy. Among those present were Prime Minister Ben-Gurion and other Ministers; senior Government officials; the Doyen of the diplomatic corps, the Soviet Ambassador, Mr. M. Bodrov, and other members of the corps, and Archbishop Hakim, head of the Greek Catholic community.

A reception was also given last night by the Belgian Consul-General in Jerusalem and Baroness Roland d'Ansembourg at their home. The Jerusalem offices of Sabena, the Belgian airline, were yesterday decorated with flowers and portraits of the King and his bride.

Monogramies Greet Super-Sol Customers

Two live monkeys and two "talking" parrots are now on hand to greet customers in the Super-Sol supermarket, at the top of Rehov Agron, Jerusalem.

All four animals will be on display during Hanukkah week. They were lent to Super-Sol by the Jerusalem Biblical Zoo.

A similar arrangement was made with the Tel Aviv Zoo for the Tel Aviv Super-Sol.

The monkeys are particularly fond of fruit, especially bananas, which they evidently frightened by the lights and noise, for the most part kept a discreet silence.

Jerusalem housewives who purchase more than IL 20 worth of groceries get a half-price admission ticket to the Biblical Zoo during Hanukkah.

REHESSHEH

* Where to Dine: — Good food, comfortable restaurant, recommended for tourists. Reasonable prices, opportunities to relax during excursions. Restaurant Bet Ha'am, Rehov Shearim, Shifer Community Center, Tel Aviv.

* Theatre: — *The Milky Way*. — **MAIMONIDES HASHABON** —

* Dine and Dance: — Delphi Bar, 16 Sholem Aleichem. Exquisite cuisine. Dancing until 2 a.m. Recommended to tourists. At the DAN Hotel, Tel Aviv.

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Copyright of Documents

- * Non-Copyable
- * Quickly done (while you wait)
- * Strictly confidential
- * Flash-light apparatus
- * Projector
- * Large choice of cameras
- * 8 mm. films on various subjects.

Photo by Studio Sorenson

Today's Postbag**The Weather**

Forecast: Fair. Outlook for today: Partly cloudy.

Wind: Sustained: A Red Flag was extended over the Levent.

A B C

MT. Carmel	22	12-21	12-22
Safed	22	12-22	12-22
Tel Aviv-Kiryat	27	12-22	12-22
Tel Aviv Port	25	12-22	12-22
Lydd Airport	24	12-22	12-22
Jerusalem	24	12-22	12-22
Givatayim	24	12-22	12-22
Rehovot	24	12-22	12-22

A: Minimum at 9 p.m. B: Yesterday's Temperature range. C: Today's Temperature forecast.

ARRIVALS

Dr. Ahava Eisenberg, Chief of the Department of Culture of the Jewish National Fund from Vienna, to take part in the J.N.F. World Conference and the Zionist Congress in Jerusalem (by El Al).

Mr. Paul Fuerst, President of Wizo in Belgium; Gertrud Kark, President of the Women's Zionist Council of South Africa, and Ahava Kestenbaum of the American Wizo in Brooklyn to participate in the Executive Plenary Session of World Wizo, beginning next Monday.

Dr. S. L. Rosenberg, Jewish Agency representative in London to attend the Zionist Congress (by El Al).

Dr. N.I. Wolff, Managing Director of OSE, from a meeting of the organization's Central Committee in France.

Mr. Shalom Cohen, of the "Ha'elot Ha'asch" editorial staff, from a two-week assignment in Libya.

DEPARTURE

Mr. Eric Ward, Resident Representative of the U.N. Technical Assistance Board, to Australia for negotiations on payment of his term of service in Israel (by R.O.C.A.).

THE JERUSALEM Labour Council has decided to inscribe Dagania in the Golden Book of the Jewish National Fund on the occasion of the 50th year of the founding of the Kvutzah.

THE BEERSHEBA Rotary Club yesterday donated IL1,000 for the repair of the Scouts' clubhouse in Beersheba. The Scouts will also receive a IL50 monthly subsidy from Rotary, which has "adopted" the local movement.

A FAMILY of seven from Nazareth crossed into Lebanon at the Rehov Hanikra border post on Thursday under the family reunification scheme.

Histadrut Backs Labour Council in Shoe Dispute

Jerusalem Post Reporter

One hundred forty of the 300 employees of the Jerusalem shoe factory went to Tel Aviv on Thursday to ask the Histadrut's Executive to appoint a representative or representatives who, jointly with the Jerusalem Labour Council, would conduct negotiations with the factory's directors over the present lock-out.

The factory closed its doors more than six weeks ago, leaving 300 workers jobless.

Mr. Y. Meshel, head of the Histadrut's Industrial Workers Division, informed the delegation that the workers had full confidence in the work of the Jerusalem Labour Council and was handling the matter. Mr. Meshel also told them to ask the Jerusalem Labour Council to continue payment of lock-out pay, which he scheduled to stop today (Friday).

A spokesman for the Jerusalem Shoe Corporation stated in Jerusalem that, in his opinion of the Company's concern about the workers who had applied to the Ministry of Labour to enforce payment of wages (since the workers are willing to work and have not been informed of their dismissal) had no case. The five applications will be dealt with shortly, it is learned.

B-6 to Address Stern Histadrut Celebration

Jerusalem Post Reporter

Prime Minister David Ben-Gurion has agreed "in principle" to appear and perhaps address, at a gathering of the Sternites called for the Histadrut's 40th anniversary celebration. The exact date of the meeting has not been fixed, but it is expected to take place within ten days.

At a recent meeting with Mr. Dov Lipov, Secretary of the Jerusalem Labour Council, and Mrs. Yehuda Goldberg, of the Council, Mr. Ben-Gurion said that he had always regretted that the Histadrut's Executive had moved to Tel Aviv from Jerusalem in 1954.

Mr. Pinhas Lavon, Secretary-General of the Histadrut, is to address the workers on Wednesday.

MR. FEIN (see Fein) and Shmuel KNELLER are happy to announce the birth of a son.

Brother to Gibson. The Birth Milah will take place on Monday, Dec. 22, 1964, at 11:30, at the Tzurit Club, Tel Aviv, Jerusalem.

This is the only invitation.

DALLA PAPERMASTER ZVI BASH Married

The marriage was celebrated at a family gathering in Ensheh.

Ensheh, Dec. 18, 1964.

M. Kasher, M.S.

JNF Seeks IL 30M. a Year For 20-Year Reclamation Scheme

Jerusalem Post Reporter

The Jewish National Fund will need an annual budget of some IL30M. to carry out its expanded land development programme. Mr. Yosef Weitz, J.N.F. Director of Land Development, declared in his address to the Fund's world conference in Jerusalem yesterday.

Of this sum, IL30M. will be raised every year alone.

Mr. Weitz said that an amount of about 2% million dollars was scheduled for reclamation by the J.N.F. over a period of some 20 years at an investment of some IL60M. It would enable the J.N.F. to employ 7,000 workers a year in land development and afforestation.

With modern techniques, 500,000 dunams in the Negev could be reclaimed for farming, he said.

The second day's meeting of the conference was opened by Mr. Ya'akov Teur, Chairman of the Fund's Board of Directors. In the afternoon, the convention, now in the Rehavia Secondary School, split up into four committees on fund-raising, organization, information, and education.

The Association council last night served notice on the Government that it would

use all the means at its disposal, including strike action, to enforce the recognition of secondary school education as a special unit in the educational system."

This decision was seen as a response to the Histadrut Teachers Union that it would strike if the Association was officially recognized.

The council accepted Mr. Eban's invitation to hold direct negotiations on wage claims. At the same time, it resolved to insist on an early deadline to the conclusion of the talks. Any wage increases received should be retroactive to March Hashashim, it was decided.

The proposal made by Mr. Eban before the Knesset Education Committee to extend secondary school education to six years was strongly supported by the council, which termed it "an essential measure for national progress."

Mrs. Rose Halprin, of the "Ha'elot Ha'asch" editorial staff, from a two-week assignment in Libya.

NEW YORK (JTA). — It would be hard to imagine a permit Mr. Ben-Gurion to whatever he wants to at the Zionist Congress: this way of treating situations of concern to the Zionist Movement in his Congress speech.

Dr. N.I. Wolff, Managing Director of OSE, from a meeting of the organization's Central Committee in France.

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The Enigma of the Treasure Scroll

By Geoffrey Wigoder

THE TREASURE OF THE COPPER SCROLL by John Marco Allegro, Routledge and Kegan Paul Ltd., London.

THE SCROLL OF QUMRAN by Sutcliffe, E. T., Burns and Oates, London, 1952 pp. 30. (Available on loan at the British Council Library, Tel Aviv).

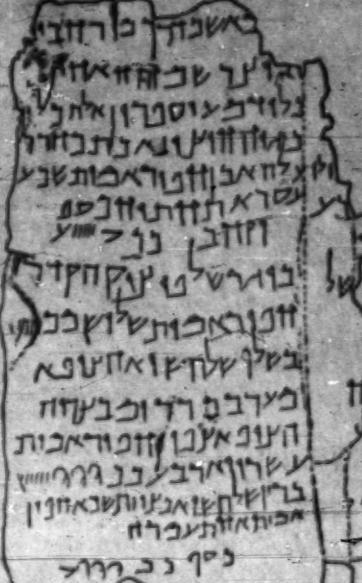
CURIOSITY AND CURIOUS. The long-awaited publication of the text of the Copper Scroll has only solved some of the problems raised by the previously-published documents but poses a myriad of new ones. In fact, of all the writings recovered from the caves of the Dead Sea shores, this is by far the most mysterious.

The background to the scroll is well-known. The only discovery of its kind in these caves, the fact that it was hammered out on metal indicates the special importance attributed to it. Great difficulty was experienced in the opening which was eventually accomplished in Manchester with the aid of a machine constructed specifically for this purpose. The scroll was found in 1952 and opened in 1953. Shortly thereafter it was announced that the contents comprised a list of hidden treasures and over two years were cited. It took four more years before the first translation was published — a French version by Father J. T. Milik (in "Revue Biblique" 1959). Now the English archaeologist, J. M. Allegro, has written a fascinating and beautifully-produced book on the subject (falsely dedicated "with the author's profound admiration and respect to His Majesty King Hussein of Jordan"). The actual effect of this book is to complicate matters even further.

Catalogue of Sites

One thing is clear. The scroll contains a catalogue of some 60 locations where treasures were buried, with the specification of the amounts of treasure at each site. It also seems apparent that the locations listed cover a wide area — from the Jerusalem region to the Jordan Valley. At first reading the size of the treasure appears fabulous and this is one of the reasons which led some scholars to assert that the whole description is apocalyptic, a product of the Qumranite eschatological mentality. But Sutcliffe suggests that it is a collection of legends. But however one takes the text, it does not look like an apocalypse. The scroll of the "War of the Sons of Light and Sons of Darkness" breathes apocalypses in every line; but the Copper Scroll appears to refer to a very real treasure in very real places. This is neither the language nor the mentality of an apocalypse. It is a hardened catalogue and its recording on a copper scroll indicates that it had a practical significance above the other Dead Sea documents. Incidentally, there are other parallels in the ancient world of details of buried treasure being perpetuated in copper inscriptions.

Allegro, taking what appears to be the commonsense view of an actual treasure, performs a great service in suggesting that the quantities can be cut down to size. He points out that if the weights listed are taken according to their pre-exilic values, the consequences



Allegro's facsimile of Column VIII of the Copper Scroll.

1. בְּבֵית־בָּבֶבֶת
2. וְעַמְּדֵי־בָּבֶבֶת
3. מִזְבֵּחַ וְלִבְבֶּן

Translations

In the Biblical pipe (?) which is in the eastern path to the Treasury, which is beside the Entrances:

little jars and vessels in amongst the jars.

This explains why some of the scrolls were smashed before being deposited (the scrolls which have been disfigured as historical documents but not destroyed because they contained Biblical books and references to God). It will be recalled that Cecil Roth and others have suggested that the last occupants of Qumran were Zealots, although believing that their tenancy lasted several decades and that the parchment scrolls were largely their work. Allegro's theory that the monastery was held by the Zealots during the crucial period of the Roman attack is less far-fetched but it is interesting that he too is now resorting to the theory of an Esseeno-Zealot combination to account for the origin of the documents.

No Reproductions

At present, the wisest approach is to have all the obvious doubts. We are faced with the difficulty that no photographs of the text of the scroll have been published. Roth's article gives a French translation; Allegro reproduces his own transcription, transliteration and English translation. The absence of such reproductions may not be the fault of the authors but it is nevertheless lamentable — and the differences in the two readings make it clear that these are only the first words on the subject. The interpretation is made difficult by the orthography — there are no spaces between words /scriptio continua/ — and the differences between the two versions are considerable gaps — some words are illegible or missing, and the writing is confusing (according to Allegro, final letters are found in the middle of words and vice-versa, the scribe was careless in his spelling etc.).

It has been said that in Arabic every word can be translated at least three ways — the obvious meaning, its opposite, and something connected with a camel. Similarly here, one suspects that almost every word can be read at least three ways — as a name (according to Milik), as part of a Temple (Allegro) and as an interpretation yet to come (especially when our Israel scholars get their teeth into the scroll). He suggests that the Zealots hid this scroll — and also the sectarian documents, and that

Zealot Outpost

Allegro presents his theory as to who buried the treasure. He maintains that the Copper Scroll makes it virtually certain that the last defenders of the Qumran monastery were not the pacifist-minded Essenes but the belligerent Zealots. He believes that the Zealots held their monastery as a strong-hold during the last days when they engraved and hid the Copper Scroll on the basis of reports received from Jerusalem and other garrisons. He suggests that the Zealots hid this scroll — and also the sectarian documents, and that

would part of it have been buried at Qumran, in view of the strained relationship between Qumran and Jerusalem? Would the full details of one scroll be equal to one shekel, which was equal to a shekel, and on this basis the total amount of the treasure comes to 265 kgs. of silver, 100 kgs. of gold, 65 bars of gold, 608 pitchers of silver (money) and 516 sacred vessels of silver and gold. Although still enormous, this brings the size of the treasure to a more reasonable and manageable proportion.

The central question is: What treasure is this? Allegro firmly believes that it is the Temple treasure — it is a record of such deposits of sacred material, little and Utter vessels, as well as silver and gold and precious vessels, sanctified by dedication or actual use in God's service. The Copper Scroll and its text (or parts thereof) were intended to tell the Jewish survivors of the war then raging (against the Romans) where this sacred material lay buried, so that if any should be found, it would never be desecrated by profane use. It would also act as a guide to the recovery of the treasure, should it be needed to carry on the war.

Strained Relationships. But it is impossible to write definitively on the subject (one of the troubles with Allegro's scholarship, here as elsewhere, is the certainty with which he regards his own theories, which very often involve a deal of fancy). At all events, we know that the men of Qumran and the priests of the Temple were at loggerheads. How did the Copper Scroll get in with the Qumranite documents and how is it that part of the treasure was buried near Jerusalem and part near Qumran? One of the interesting details that emerges from the scroll is the reference to "Seacah," which both Milik and Allegro identify with Wadi Qumran (one has biblical references). If this is correct, we may know the names given by the sectarians to the vicinity in which they lived. But if this

(Milik) builds up a theory about Beth Shean as the birthplace of the scroll, and the whole reading agrees very fancifully especially in view of the distance of Beth Shean from the other geographical locations. All this goes to show how precarious is any interpretation of detail especially as our only guide to the original is Allegro's transcript.

Much will doubtless be written about the identification of the places and it is wise to await the outcome to take into consideration Allegro's warning that the names listed may not be meaningful but could be valid indications of other place-names. Nevertheless the publication of details may well set off a treasure hunt (and for the record, two or three of the sites may well be in Israel e.g. Bet Karem, identified by Milik and Allegro).

FATHER Sutcliffe's book is less spectacular but is a valuable addition to Dead Sea literature, and contains an admirable account of the community. He identifies the leader of the community as Simon ben Johanna with Ramat Rachel.

FATHER Sutcliffe's book is an excellent example of Simon ben Johanna's art. It is of course, not a whodunit, the criminal having been made known to us in the first pages. Nor is it a thriller. But it is a wonderful story, with sure insight into a disguised brain's workings. In the small sea-side and harbour town of La Rochelle, eight members of the community are committed, all of them. The well-educated father, who is suspected by the Police till he, so to speak, gives himself up, has a reason, of course, and though we only hear of it in full towards the end, we suspect it: we are meant to see it, from the beginning. It is a gruesome tale, with its dreary realism, the previous iron maniacal life and the macabre underworld, and quite gripping.

EXIT, RUNNING by R. Suter. Hodder & Stoughton, London, 1962 pp. 156.

THIS is not a whodunit, but a vigorously written, suspenseful story about an unexplained suicide followed by an attempted assassination. The conspirators are a bit naive but there is much violence and murder. In the day, but on the whole, it can be classed as a superior thriller.

The opening pages describe a harrowing journey from Switzerland home to the Ukraine at the outbreak of

the War, set the tone and pace for the whole story. Replete with detail, sometimes seemingly insignificant, even irrelevant, all those sidetrackings, descriptions of scenes, meetings, conversations overheard, sights incidents observed, add up to a full, clear picture of those stormy years in Russia. In times of tension and terror, Diaspora Jewry always recognises its precarious position more acutely than ever. The author recounts much of the narrative; the feverish activity to save Jews from persecution and the heated discussions in intellectual circles about the Jews' position — questions of youth education, of the language to be taught and written.

Dian's personal story, that of the student of history and the teacher, is tightly interwoven with the plot and serves as focal point for the story. The style is that of an historian — factual, solid, exact.

BETZEL GAMIN 511 722 by Haim Toren (Ravenn Mass., Jerusalem, 1962, tiny pages) — is a collection of childhood scenes in a sentimental, superficial and full of naivete. It is redolent only by the sincerity and yearning love of its author, and its pleasant, petite format. M.A.

A STRANGE AND COMPATIBLE novel. The Last Watch of the Night, by Hugh MacLennan (Signet, 1958), and on 200 pp. is a good one. The main protagonist is Jerome, a Christ figure, with his gospel told in a non-committal modern idiom. He possesses a mysterious healing power in his hands and eyes — but this is not entirely miraculous. He is unknown, but no divine status is claimed because of his illegitimacy; he comes back from the dead after being tortured by the Nazis and virtually

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THE FAITHFUL CITY

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PETER ROSENTHAL: "Landscape" (watercolor).

From the artist's exhibition at the Safra Gallery, December.

ROOTS OF JUDAISM

THE Jewish religion is based on the practices and beliefs brought out of Mesopotamia by Abraham. This was the thesis put forward by Prof. M. B. Segal, doyen of the Israel Bible Research Society. The 84-year-old scholar is moving to Kfar Shabtai to be with his son.

Mr. H. Givayahu, Chairman of the Israel Bible Research Society, announced that the author had decided to dedicate his lecture to the study of the origins of the Jewish religion.

In expounding his theory, Prof. Segal traced the Mesopotamian influence on the Hebrews back to Abraham. Although he smashed the偶像 he did not succeed in convincing the audience. Despite their belief in one God, the people who lived with Abraham and later with Jacob in Canaan carried many of the customs inherited from the Mesopotamian culture.

No Egyptian Influence

In Egypt the Children of Israel remained a people apart from the Egyptians and retained most of the attributes of the religion and culture they had brought with them. In the scanty details of the Bible given us of their sojourn in Goshen, there is little evidence of any real Egyptian cultural influence on the Israelites. This becomes even more evident with the religious practices of the Children of Israel in the wilderness of the desert. The laws contained in the Mosaic code are designed to counteract the very customs which had their source in Mesopotamia.

While in Egypt the Jews adopted some of their customs in the Mesopotamian manner, and many of these practices were taken over into the religion after the revelation on Mount Sinai. Prof. Segal cited for example the custom of transferring the sins of animals such as the Apis牛 to Tom Kippur, and to Moses in the desert. He also traces the belief in demons and spirits referred to in the scriptures which had an important place in Mesopotamian culture.

The Children of Israel did not leave Egypt only with a

few items of clothing.

Love and the Jewish Problem

Editor, The Jerusalem Post

Sir — It is unfortunate that a writer of Philip Roth's ability has to be subjected to imperceptive, sociological analysis. Mr. Robert Friend's review (Friday, November 28) is more concerned with the Jewish problem in America than with the real sources of our religion. The author has failed to account for the aspect of "Jewishness" in this book.

Mr. Roth writes about Jews because he is a Jew. Any book that creates a convincing entity transcends these petty sociological approaches. Review Herman Wouk this way but spare the writers of superior merit.

Yours etc.

RAPHAEL ROTSTEIN

Jerusalem, December 4.

Story of the Haggadah

BIBLIOGRAPHY OF THE PASSOVER HAGGADAH by Ya'ari, Taub, Bialik and Wahrmann, Jerusalem, 1962, 14 infasc.

This is a magnificent production. It is a joy to handle. It is a pleasure to read. It is grand turning the pages with the well-produced illustrations. It has taken Ya'ari 30 years to collect the material and it must have demanded an experience even longer for the publisher to have produced a book so excellent in every respect.

Ya'ari's treatise covers every Passover Haggadah ever printed in the days when printing was invented in Europe — down to 1960. And because no booklet has proved so popular among Jews, it has been printed again and again in all five continents — in all possible languages — with or without the Hebrew original.

First Printed Haggadah

The first Hebrew book ever printed bearing a date was in 1525. Only seven years later the first Haggadah was printed and this disappeared for nearly five centuries. And then — a miracle — a stroke of luck — call it what you will — it was discovered in the 17th century, hidden away in the binding of another Hebrew book. There is only one copy extant and that is in Jerusalem.

Amazing Illustrations

The illustrations — mainly woodcuts — are sometimes wondrous in their starkchildishness. There are illustrations from an Indian Haggadah. One shows Indian Jewish men and women baking bread and the man's name is in Hebrew and Maharrati.

Some of the pictures are really amusing. One of them could be an illustration for a Haggadah published by the Government Tourist Office, it shows two elderly Jews carrying a long pole between them and the pole between the two ends is a huge bunch of grapes. Underneath is the Hebrew text and a translation into Yiddish. An illustration to a Haggadah printed before Ferdinand had expelled the Jews from Spain shows a group of Egyptians working in the 16th century Turks scratching themselves. In the corner is the word LICHE one of the plagues.

Principally I may mention, as a page of it is found among the illustrations, the Hebrew-Latin service for the Seder, presented, according to Ya'ari, to Christian theologians who in the 17th century were highly interested in anything pertaining to the Jewish religion. The service is in Latin and it has had a good reason for staying in Latin. In the world has Mr. Roth introduced the little Negro boy in the story. I take it, N. It was more than circumcision.

And when Neil insists on his love, he does so precisely because he does so to make sure that she will accept him no matter what he says. And this fault is it. His explanation is justified for she does finally submit to him. However, we are ambushed directly. And this is in my review that Mr. Roth is it very much to the credit of that writer that he respects the reader's intelligence and preserves the way a particular society impinges on a particular pair of lovers. But Mr. Roth is not looking so hard for a story of love as he is for his own self-contained circle. And this he cannot do, because he cannot do it.

The love depicted in "Goodbye, Columbus" may not fit into the "dusty old" formula (whatever that may be — such glibness escapes me) but it is convincing as a story of a romance that sadly the reviewer assumes to be over.

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As regards the meaning of "just in the just" Mr. Aldous Huxley's novels provide the answer.

And here I should like to take the opportunity provided by this letter to say, what I had not sufficiently emphasized in my review of "The Parasite" in "Goodbye, Columbus" — that it is a fine story of a man who has lost his wife and family, and has a limited extent of a rich America.

I must make my position clear, for Mr. Rothstein is saying "to hell with the critics" and I am not doing that. The critics are not due to the schism between their respective Jewish worlds. The critics are not due to the way a particular society impinges on a particular pair of lovers. But Mr. Rothstein is not looking so hard for a story of love as he is for his own self-contained circle. And this he has found it even in "Goodbye, Columbus".

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